

**CONCORDIA UNIVERSITY**  
**TASK FORCE ON MULTICULTURALISM**

**BALANCING THE EQUATION:**  
**CULTURAL DIVERSITY AT CONCORDIA**

Edited version of a  
Report to Dr. Maurice Cohen  
Vice-Rector, Institutional Relations and Finance  
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"Equality here means not that everyone is the same, but that everyone has the same or an equal right to be free from discrimination, from arbitrary disadvantage caused by ignoring or inappropriately taking account of differences we attribute to individuals who are members of groups.

There is a difference between treating people equally as we do in civil liberties and treating people as equals as we do in human rights. For purposes of the former, we treat everyone the same; for purposes of the latter, we treat them according to their differences.

The reason in human rights that we do not treat all individuals the same is because not all individuals have suffered historic-generic exclusion because of group membership. Where assumptive barriers have impeded the fairness of the competition for some individuals, they should be removed, even if this means treating some people differently. Otherwise, we can never correct disadvantage, chained as we would be to the civil libertarian pedestal of equal treatment of every individual.

There is absolutely nothing to apologize for in giving the arbitrarily disadvantaged a prior claim in remedial responses. Nor need we endorse all claims with equal righteous vigor. Success in eradicating disadvantages will be measured by the extent to which, over time, those who were inappropriately underrepresented take their representative place throughout our systems and institutions, not by the extent to which everyone was treated the same."

Rosalie Abella, Chair, Ontario Law Reform Commission

"Equality and Human Rights in Canada: Coping with the New Issues."  
University Affairs, AUCC, June/July, 1991

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## SUMMARY

The Task Force on Multiculturalism at Concordia University has found a great deal of active interest and activity in the areas of race relations and ethnic diversity within both the university community and the greater population of Montreal. Already in place at Concordia are such organizations as: student and cultural associations formed by ethnic communities within the university; a Centre for Community and Ethnic Studies in the Department of Sociology and Anthropology, a Chair in Hindu Studies, and; a new interdisciplinary Certificate programme in Community and Ethnic Studies, which will be oriented toward students working with a community and/or an ethnic focus, and may become part of a Joint Chair recently funded by the Minister of Multiculturalism and Citizenship.

Also in place at the University are policies to deal with racial discrimination in the work place. However, while the existence of these efforts provides a base for awareness of racial issues from which we can launch an effective, comprehensive program for dealing with racism and racial tension in the university population, these programs are achieving results largely in their specific field of interest. Since part of the Mission Statement of Concordia University is to respond to the needs of a "diverse student population as well as to the bilingual and multicultural environment in which it resides," the Task Force on Multiculturalism outlines recommendations for increasing the scope and function of these programmes and for establishing new services within the context of the intentions of the Mission Statement.

The most important aspect of the report is its focus on education/information processes through which sensitivity towards cultural, ethnic and racial issues may be addressed. Recommendations are offered for the establishment of policies to support diversity and ban racial discrimination both in the work place and in the classroom. To provide direction towards "Multicultural Objectives", the Task Force recommends the development and application of appropriate official policies to deal with the issues of race and multiculturalism. To ensure that these policies be implemented throughout the University, the Task Force recommends that an analysis be undertaken of the most appropriate structure to guide these initiatives under the Vice-Rector, Institutional Relations and Finance. One possibility could be the establishment of an Office of Race and Ethnic Relations.

The Report further recommends that procedures put into place for dealing with incidents of racism include crisis management seminars directed at training personnel in suitable response procedures in the event of serious racially motivated incidents. It is also crucial to ensure appropriate representation of ethnic and cultural communities on staff, particularly (but not only) in departments of the University dealing with the internal community such as Health, Guidance, Residence and Security.

It is expected that increased awareness and sensitivity towards racial issues, and programmes for dealing with integration of ethnic communities into both the workplace and the student population, will ensure an environment where racial discrimination is not accepted by the majority and will help Concordia meet the challenge of a diverse, multi-racial, multi-ethnic population.

**BALANCING THE EQUATION**  
**CONCORDIA UNIVERSITY TASK FORCE ON MULTICULTURALISM**  
**EDITED VERSION OF A REPORT TO THE VICE-RECTOR,**  
**INSTITUTIONAL RELATIONS AND FINANCE**  
**SEPTEMBER 1991**

Note: This is an edited version of the report submitted by the Task Force. The only changes that are not of an editorial nature concern the establishment of an Office of Race and Ethnic Relations. It is now presented as one possible alternative in the longer term.

## **1.0 PREAMBLE**

As opposed to a theoretical discourse, this report is submitted as a critical analysis of the situation of ethnic and race relations at Concordia University and includes concrete strategies for addressing the issues. The intent of those involved in the report is not to direct criticism at any individual or specific unit within the University. Rather, it is an attempt to bring existing or potential problem areas into focus, and to establish that the University is by no means immune to the discriminatory practices and attitudes existing within society at large.

Neither is this report an in-depth treatment of the problems. Given the constraints of human and financial resources available to the Task Force, empirical research has not been included in this report. There remains, therefore, a need for a more concerted analysis of the situation. Such a study should not however, be undertaken in isolation of more immediate concrete action.

The following report is presented as a discussion paper only. Its content should be used as a basis for consultation with the entire University community. Such an exchange, if appropriately directed, will in itself launch efforts at sensitizing the community through information. Recommendations contained herein are guidelines for consideration by senior administrators committed to Concordia's development as a unique educational institution which has identified the important link between academic excellence and community development. Efforts to pursue this initiative will make Concordia University a leader among Québec's post-secondary institutions, and will provide a logical support to Concordia and UQAM's Joint Chair in Intercultural, Ethnic and Racial Relations.

In light of the wide-ranging nature of issues raised in this report, it would appear appropriate that participants in all strategic planning activities undertaken by the University be apprised of the contents of this discussion paper and participate, through the planning process, in its development and implementation.



## 2.0 INTRODUCTION

Concordia University's mission statement, approved by the Senate Committee on Academic Planning and Priorities, identifies Concordia University as

"an urban university which is responsive to the needs of a diverse student population as well as to the bilingual and multicultural environment in which it resides. It is a welcoming community where values of equality, non-discrimination and tolerance of diversity are appreciated and actively promoted."

(Concordia University Mission Statement, 1991)

This vision of Concordia reflects the reality of the most multicultural institution of higher learning in Québec and of the community in which it resides, a city where over 30% of citizens are from cultural communities and over 50% of primary school children come from homes where neither French nor English is the mother tongue. The University's traditional role as an alternative institution open to the less traditional student, as well as the demographic reality of Concordia's community itself, are the motivators behind the mission statement. To date, Concordia University has responded in concrete ways to correct inequities based on gender. At this juncture, in order to fulfil its mission statement, equally concrete efforts should be directed towards visible minorities and Native people.

The two basic premises of this report are responsibility and excellence. The University mission statement must guide all units of the institution in developing "more precise and detailed planning objectives and strategies for the University," and in taking responsibility for the implementation of such strategies. It must be recognized by all that diversity within our community and in our academic disciplines is an asset "enhancing the educative power of a [ . . . ] university." (Raymond F. Bacchetti and Stephan Weiner, Accreditation Commission for Senior Collèges and Universities of the Western Association of Schools and Colleges, "Diversity is a Key Factor in Educational Quality and Hence in Accreditation", The Chronicle of Higher Education, Point of View, 08 May 1991, p. A 13.)

"(F)or the University to achieve excellence in teaching and research in the years ahead, for it to serve our state, our nation and the world, we simply must achieve and sustain a campus community recognized for its racial and ethnic diversity. We seek to build a community that values and respects and, indeed, draws its intellectual strength from the rich diversity of different races, cultures, religions, nationalities and beliefs." (The Michigan Mandate: A Strategic Linking of Academic Excellence and Social Diversity, University of Michigan, March, 1990).

The work of the Concordia University Task Force on Multiculturalism has been limited to the issues of ethnic and racial diversity. Although Aboriginal people have traditionally, and by their own desire, not been included under the label "multiculturalism", we wish to emphasize that the recommendations of this report also cover the needs of the Native members of our communities. It is important to note however, that a report on the need

for special support programmes for Native students and the potential for development of academic programming in Native Studies will be issued shortly. The Task Force supports special initiatives which will respond to the needs of Native people. The double discrimination encountered by women, gays and lesbians, the disabled and the elderly who are members of visible minorities is an extremely serious problem with devastating effects. It is imperative that there be a deep understanding within the community and a pro-active response to support the special needs and concerns of these groups to allow them to participate and succeed in all aspects of University life. It should be understood that all recommendations contained in this report must extend to respond to this serious problem of double discrimination.

Concordia University began studying the issue of diversity three years ago, and therefore, has had a head start on a response to the phenomenon of racism. However, an urgent need exists to act decisively in defining concrete strategies to ensure that the University's working environment and its employees are aware of the dangers of leaving racism unchecked.

Recent events such as the MUC Police shootings and the east-end Hochelaga-Maisonneuve events (The Gazette, July 15 -20th), underline that Montréal is beginning to show signs of the tragedy of racial conflict. More than any other Canadian university, Concordia should be well aware of the potentially disastrous implications that ensue as a direct result of racial discord. The computer riots of 1968 should serve as a grim reminder of what can occur when charges of racial discrimination are left unchecked. This infamous historical record could be reason alone to initiate strategies and promote racial harmony. If the potential exists, given the social climate among visible minorities in Montréal today, for social protest and civil disobedience, can we then assume that Concordia University would be immune to any displays of anger?

As a microcosm of the larger society, a university is unable to escape manifestations of racism. Incidents occurring over the past few years, as well as the high response (21.6%) by members of ethnic communities to the question on the employment equity survey regarding discrimination at Concordia, demonstrate that racial intolerance *does* exist in our community. People who attend an institution of higher learning have not necessarily overcome the biases and stereotypes which conditioned them. As in the rest of society, much work needs to be done to ensure that all members of the Concordia community feel they are receiving the support, encouragement and opportunities for advancement necessary for their success. A university should serve as a model for society and, as identified in the mission statement, should act as a critic to promote social change. As the character of Canadian society evolves through the 90's to become a far more racially diverse entity by the year 2000, policy makers and administrators of post-secondary institutions have an obligation to respond to these changes in creative, dynamic and socially responsible ways.

Recent announcements of increased levels of immigration into the Province of Québec must also be considered as the University drafts both short and long term planning strategies. In December 1990, a white paper announcing the proposed provincial immigration policy, L'Enoncé de politique en matière d'immigration et d'intégration was introduced by the government. This white paper was followed by a second step whereby an action plan entitled Plan d'action en matière d'immigration et d'intégration, was released in June 1991. With the adoption of a policy that projects immigration levels of approximately 40,000 newcomers a year, the provincial government has signalled its intention to continue to welcome immigrants and bolster its declining population base.



While immigration flow in the post war period brought large percentages of Caucasian Eastern European newcomers to Québec, more recent trends identify equally large percentages of African, Asian and other non-Caucasian immigrants. This pattern has already resulted in significant changes to the demographic composition of Québécois society. For the period 1986 to 1990, the top five countries of origin for immigrants to Québec are ranked as Lebanon, Haïti, France, Vietnam and Hong Kong. Therefore, as Concordia develops strategic planning objectives to serve its future student populations, effective policies and procedures must be put in place within the context of improved intercultural relationships.

A legal imperative does exist: All universities are governed by federal and provincial Human Rights legislation. Thus, they could be held legally responsible for failure to ensure an environment free of racial discrimination (verbal racial harassment, racist graffiti, etc.) for work and study. Past legal cases regarding racial discrimination have underlined the damaging psychological effects of racist activities such as name-calling and racist graffiti. They have resulted in decisions which called for the elimination of such incidents and the establishment of programmes to sensitize employees to the issue (*Ahluwalia v. Metropolitan Toronto Board of Commissioners of Police*). In addition, Concordia has signed the Federal Contractor's Employment Equity Programme, which dictates a pro-active responsibility in the area of equality of opportunity in employment for women, Natives, visible minorities and the disabled.

There are three reasons to establish special programmes to address issues of race and ethnic relations at Concordia:

1. Universities have been traditionally dominated by mainstream cultures that have defined organizational infrastructures and created academic cultures that are often perceived as impregnable to certain disadvantaged groups. While Concordia's history as an open, alternative, welcoming institution has gone some distance in removing some of these barriers, much work remains to be done to correct past injustices and imbalance.
2. As an educational institution, Concordia University should recognize the role it will play as more and more children of the recent wave of immigrants reach a post-secondary school age. The educational needs of these groups cannot go unanswered.
3. Participation in the Federal Contractor's Employment Equity Programme entails a legal commitment. Efforts to balance the inequalities faced by women are proceeding successfully. Visible minorities and Native people must be ensured that a response to their needs is being provided.

While the free exchange of ideas and opinions is essential to an institution of higher learning which seeks to advance understanding, it must also be accepted that freedom of speech and academic freedom carry with them certain responsibilities. The University must be vigilant to ensure that education is used to "foster creativity, critical thought, and a desire for personal and social betterment (and not) to enforce conformity, to reproduce class inequality, or to heighten intolerance." (York University Report, Committee on Race and Ethnic Relations, May 1986)

The University mission has set standards and pointed toward the direction in which the University must move. Balancing the Equation, submitted by the Task Force on Multiculturalism to the Vice-Rector, Institutional Relations and Finance, is therefore, a natural offshoot of this important statement and provides a discussion paper on Concordia's role within an ever-changing society.

### **3.0 BACKGROUND**

The Task Force on Multiculturalism was established by Dr. Maurice Cohen, Vice-Rector, Institutional Relations and Finance in February, 1989, as a result of efforts to promote community relations. Its original mission was to develop and promote the role of Concordia as a leading educational institution in step with the changing face of Canadian society, through the presentation of a strategic plan in the area of multiculturalism within the context of Concordia University's community relations initiatives (see Appendix I)

After a planning session held in the Fall 1990, it was decided that a major report identifying a plan of action in the area of multiculturalism needed to be submitted to the Vice-Rector, Institutional Relations and Finance. In order to begin the process, working groups were established in the areas of employment, education, and internal and external communities (see Appendix II. Full copies of the sub-committee reports are submitted separately for consultation). This discussion paper contains a synthesis of recommendations contained in all sub-committee reports.

### **4.0 LITERATURE REVIEW**

In addressing the issue of multiculturalism within an educational institution, the Task Force identified that a number of North American educational institutions have taken action to address the issue of multiculturalism and racial discrimination, and have published reports of their findings. Included in the works reviewed are:

#### **A Multicultural/Multiracial Approach to Education in the Schools of the PSBGM Report, 1986.**

In February 1986, the Protestant School Board of Greater Montréal (PSBGM) set up a Task Force to study the multicultural/multiracial approach to education, so as to enable effective and positive responses to changes in the student population and in social conditions. An important aspect of this report is the emphasis placed upon conducting studies and surveys with direct community input and response (i.e. information sharing meetings, public hearings, etc.) and with participation encouraged at all different levels.

An implementation plan calls for the modification of priorities in the administration of the PSBGM, by embracing a sincere and dedicated long-term focus on the development of greater public participation in the school system, a proposed schedule for the implementation of the suggested policies and programmes, and the establishment of a Multicultural/Multiracial Education Department (MC/MRED). Recommendations have been acted upon with the establishment of a Multicultural/Multiracial Education Department

which is proceeding with the implementation of recommendations including: the engaging of community school workers as liaison with various ethnic communities; workshops for the training of all teachers and principals, and for the purposes of public awareness, and; a policy to deal with racial incidents.

**Breaking Barriers: Report of the Task Force on Access for Black and Native People, Dalhousie University, 1989.**

The Task Force on Access to Black and Native people was established to study and report on the role the University should play in the education of the region's Black and Native people. It reviewed existing programmes and resources at Dalhousie University which serve these particular communities; consulted with leaders and representatives of the Black and Micmac communities, with provincial and federal government officials, and the community within the University; and proposed a strategic plan to help Dalhousie serve the needs of the Black and Native communities, thus contributing both to the evolution of an overall university policy on affirmative action, and to the awareness of the University and the wider community on access to education. As a result of this work, special programmes have been implemented to support Black and Native students and improve relations with these communities.

**Committee on Race and Ethnic Relations Report, York University, 1986.**

The Committee on Race and Ethnic Relations at York University was set up as an advisory body to the Provost of the University. Manifestations of racism among some members of its community made obvious the need for an institutional response to the problem. By its terms of reference, the purpose of the Committee was to increase sensitivity to, and appreciation of racial and ethnic harmony, and to promote tolerance among people of differing racial and ethnic backgrounds within the University community.

As a result of this report, York University moved in 1987 to establish a position of Race Relations Officer and a "Centre for Race and Ethnic Relations."

**Final Report of the University Committee on Minority Issues, Stanford University, 1989.**

Stanford University has recognized that the growing problem of intolerance and racial tension that has returned to college campuses in recent years reflects the general state of race relations in American society. In an effort to understand and respond to this troubled state of race relations on campus, the University sought to answer questions such as: Why has there been an increasing polarization between White and Black students on campus? Why was there a need for the Rainbow Agenda, a coalition of minority groups on campus, to be formed?

In October 1987, the University Committee on Minority Issues was established in response to a demand by the Rainbow Agenda to explore the critical concerns of minority students, faculty and staff. In May 1988, the Committee released an Interim Report, which outlined most urgent concerns and presented preliminary data and recommendations. Subsequently, the Final Report was published, containing major findings, concerns and recommendations for consideration by the President, the Provost and all interested members of the community. Recommendations included the establishment of an Ethnic Studies Curriculum Development



Fund and Task Force, the formation of a Provost's Executive Committee on Faculty Affirmative Action Affairs, and the establishment of a Standing Committee on the Status of Multiracial Affairs. Stanford University has proceeded with a consultation phase and the establishment of a review committee to implement recommendations of the report.

### **OTHER:**

A number of other educational institutions have undertaken the necessary analysis and proceeded with the establishment of systems and units to deal with the diversity present on their campuses. Included in these are the University of Toronto (Presidential Advisory Committee on Racism and Advisor), Queen's University (Principal's Advisory Committee on Race Relations and 2 Race Relations Advisors), University of Alberta (Human Rights Office), University of Western Ontario (Race Relations Officer), and the University of British Columbia (Office of Multicultural Liaison).

Aside from reports from educational institutions there exists a number of excellent publications on the issues of multicultural education and race relations on campus including, Combating Racism on Campus: A Resource Book and Model for the 1990s (University of Cincinnati). One of the more comprehensive new works on the subject is Achieving Quality and Diversity: Universities in a Multicultural Society, by Richard C. Richardson, Jr. and Elizabeth Fisk Skinner (New York: American Council on Education, Macmillan Publishing Company, 1991). This publication takes a look at access/quality issues within a historical perspective; the current dimensions of student diversity; a framework for understanding institutional adaptation to external pressures; theoretical and practical implications at ten educational institutions; the function of student affairs in outreach, recruitment, financial aid, admissions, orientation, and academic support systems; the role of academic affairs in modifying learning environments to improve achievement by more diverse student populations; and the role of central administration in planning, coordinating, and monitoring adaptation.

## **5.0 ACTION TO DATE**

Concordia University has a long history of involvement with Montréal's cultural communities. As a result, a variety of activities have taken place in isolation. These include the establishment of a Chair in Hindu Studies in the Department of Religion, and a Centre for Community and Ethnic Studies in the Department of Sociology and Anthropology. In addition, a new interdisciplinary Certificate Programme in Community and Ethnic Studies will be oriented toward students working with a community and/or an ethnic focus, and may become part of a Joint Programme with UQAM in Intercultural, Ethnic and Race Relations Studies which will be administered by a Joint Chair recently funded by the Minister of Multiculturalism and Citizenship.

Numerous courses which focus on race and ethnicity exist in a number of departments within the University (see Appendix III), and over a dozen international/ethnic student associations are grouped under an umbrella organization (IEAC) administered by the Dean of Students Office (see Appendix IV). These organizations on campus provide support to international students as well as to Canadian students from numerous cultural backgrounds. They sponsor cultural activities which bring the sights, sounds and customs from around the world into the

University. Concordia is also the site of a Summer Institute on Human Rights sponsored by the Canadian Human Rights Foundation. As well, a large number of meetings and conferences sponsored by cultural communities take place at Concordia each year.

While more action in the area of employment equity hiring is certainly desirable, Concordia already boasts a significant percentage of its professorate who emanate from cultural communities. As well, the University alumni records include significant numbers of visible minority people who have received their degrees from Concordia. Both of these groups maintain strong ties with cultural community organizations, and could serve as valuable ambassadors as Concordia endeavours to strengthen its links with many community groups.

## **6.0 THE UNIVERSITY AS EDUCATOR**

The main role of a University is to educate and to disseminate knowledge. The pursuit of excellence through on-going research ensures that the instruction provided to students will be contemporary and relevant. As well, it is widely accepted that appropriate teaching techniques can be fundamental to the success of students in the classroom.

### **6.1 GOAL:**

To ensure that the educational process at every level, acknowledges in its pursuit of excellence the realities, contributions, research and scholarship of ethnocultural community members, as well as their presence and needs. To guarantee that all students graduating from Concordia possess the skills necessary to act as leaders and responsible citizens in a multiracial, pluralistic society.

### **6.2 RATIONALE:**

Since the University's primary function is the pursuit of higher learning, one crucial area identified by the Task Force is the need for expansion of academic initiatives aimed at broadening knowledge in the field of multiculturalism. Society in general and Concordia students in particular, must gain a clear understanding of the implications that demographic change will have in the next decade. By developing research and teaching activities focused on greater social harmony, the University will meet its obligations to disseminate knowledge, foster scholarship, and positively affect social change.

Demographics in Canada as well as the fact that we now live in a "global village," mean that our world is increasingly multiracial and multi-ethnic. Before coming to university most students, no matter their cultural background, have received little training in the realities of cultural diversity, or in the history and culture of societies other than that of the traditional majority groups. They have few intercultural skills, are unfamiliar with the concepts of pluralism, and may have no critical perspective on their own



culture and the general effects of culture on people and society. They are therefore, unprepared to function within our changing society.

Ethnocentrism has been called a natural phenomenon. However, it is also one which is no longer acceptable or adaptable to our present reality. Students from various cultural backgrounds may be socialized to different values, and different communication and learning patterns. In order to ensure that the University is providing equal opportunity in education there must be a sensitivity to these differences.

The traditional curriculum has often been restricted to a Western vision with little openness to different and differing realities. In order to ensure that teaching and research are viable, they must be in step with the times, reflective of the society in which we live, and of the many philosophies, cultures and realities which have brought us to this stage of development.

As an educator, Concordia bears the important responsibility of instilling a positive self-image for all members of the student population. By recognizing the contributions of minority scholars, authors and academics, the University will affirm the legitimate right of all students to be aware that the pursuit of knowledge is not simply knowledge of and for an all-white mainstream society.

## **6.2 RECOMMENDATIONS FOR ACTION:**

### **GENERAL:**

- An academic committee should be struck by the Vice-Rector, Academic to pursue the discussion and the development of action in the area of multiculturalism, with the specific goal of expanding the community-wide commitment to gender equity to include members of other disadvantaged groups;
- All academic departments should develop a plan to address issues of cultural diversity within the curriculum and the classroom. Such plans should include stages of implementation, reporting and evaluation, as well as a timetable;
- Where Departments are involved in academic planning, a commitment to the principles of racial equality should be in evidence;
- Sensitization of Departmental Personnel Committee members (re. cultural awareness for all department and faculty committees dealing with appointments, re-appointments, promotion and tenure) should be ensured;
- In the development of new courses, special attention should be paid to the University's commitment to promoting diversity.

## **CURRICULUM:**

- Curriculum should be expanded. Financial and human support could be made available for special projects to assist with increasing the scope of course offerings on ethnocultural communities, racial minorities, cross-cultural communications, racism, etc. Cultural dimension in curriculum reviews and proposals should always be considered;
- More content on the above should be integrated into the existing core curriculum;
- Ethnic Studies programmes and new courses which promote intercultural sensitivity should be encouraged;
- Certain fields of study such as Urban Studies could develop a specific focus related to diversity in society;
- Particular problems in the curriculum that could have a negative effect on minority students should be identified and rectified;
- Transitional year bridging programmes may need to be developed to provide upgrading of basic skills where pre-university training is insufficient;
- Continuing Education, Off-campus and Distance Education as well as applied programmes such as Applied Social Science should be encouraged and provided with the support necessary to develop close links with cultural communities in order to respond adequately to their specific educational needs.

## **CLASSROOM CLIMATE:**

- Special training programmes (i.e. teaching, mentoring, advising) for faculty members and academic administrators should be developed by the Learning Development Office;
- Intercultural sensitivity should be included as an essential criterion in the bestowing of teaching awards. Special awards for faculty members having made a contribution to promoting cultural diversity could be established;
- In order to provide adequate role models to students, there should exist a greater diversity within the professorate;
- Retention rates of students from cultural communities should be identified and, if deemed necessary, an in-depth analysis of the causes of attrition should be made and programmes developed to increase the retention rates;
- Some flexibility must be shown in the establishment of exam schedules, etc. in order to take into account religious holidays other than Christian and Jewish (see Appendix V);

- As a measure of the effectiveness of multicultural strategies in the classroom, consideration should be given to include a question on course evaluation questionnaires regarding the level of promotion of diversity.

## **RESEARCH:**

- Financial support should be given to the Centre for Community and Ethnic Studies in the Department of Sociology and Anthropology;
- The availability of research funds for intercultural/ethnocultural research should be publicized;
- The profile of researchers from ethnocultural communities and of research on ethnocultural issues could be increased;
- Major initiatives should be stimulated in the basic and applied social sciences which support scholarship in the fields of ethnic studies and intergroup relations.

## **7.0 THE UNIVERSITY AS EMPLOYER**

With almost 2,000 employees, Concordia University is bound not only by labour laws and human rights legislation but also by a moral responsibility to treat all employees fairly, and to set an example. It cannot hope to provide an appropriate education to its students and be an agent for change within the community if it does not, first and foremost, apply the principles of equality in the management of its own human resources.

### **7.1 GOAL:**

To guarantee that Concordia University's recruitment, hiring and promotion practices and its salary scales, benefits and work environment are free of systemic or evidential discrimination.

### **7.2 RATIONALE:**

Actions must speak louder than words at the University. Practice must demonstrate more clearly than theory. While students must be educated to the detrimental effects of exclusionary, racist behaviour in their classes, they should also be educated by concrete evidence that Concordia will not tolerate, let alone prolong, the existence of discriminatory employment practices. Results of the employment equity survey's question on discrimination, as well as Concordia's record in the employment of Native people, indicate that problems do exist. Whether by coincidence or by design, these realities are symptomatic of the fact that systemic imbalances exist within the University.

In order to present itself as a community where minorities feel validated, Concordia University should take concrete steps within the next two to three

years to ensure that all levels of personnel include managers who are not only representative of the cultural diversity of Montréal, but also those who are aware of the need for sensitivity in the area of human relations and human resource management.

Given the large percentage of clients emanating from cultural communities both as students and "customers" of the University, specific steps should be taken to raise the numbers of minority and Aboriginal personnel in the employ of Concordia. Both for the purpose of encouraging a greater number of role models for students, and also for the purpose of correcting past injustices based on systemic discrimination, immediate measures should be put into place to address the inadequate representation of diverse peoples in positions of authority.

As a signer to the Federal Contractors' Employment Equity Programme, as well as a participant in the regulatory provisions of the Provincial government's Affirmative Action Program, Concordia has more than a moral responsibility to conform to the principles of equity in employment. The example of efforts to implement employment equity for women must be extended to visible minorities and Aboriginal people. Unless there is firm action to accelerate the hiring and promotion of staff and faculty from ethnocultural communities, the University risks negative reactions from the community at large, as well as from regulatory agencies.

Furthermore, any suggestion that sufficiently qualified candidates are unavailable is totally unfounded. A simple review of the ethnic composition of alumni who graduated from Concordia over the past twenty years, will ascertain that this University has more than contributed to the enhancement of Canadian-trained specialists in any number of fields.

In addition, the staffing of clerical, administrative, support, technical and physical plant employees should take into account the opportunities for outreach that exist because of the ethnically diverse composition of our population. Where linkages exist between people within the University and ethnocultural community organizations, opportunities should not be missed to communicate the availability of employment at Concordia.

As Québec and Canadian societies continue to evolve within the realities of declining birthrates, aging of the current population, and increased immigration, Concordia can no longer maintain any semblance of exclusionary employment practices. In fact, as a progressive institution dedicated to the principles of spreading knowledge, the University has a singular responsibility to take the lead in developing employment strategies that serve as models for other sectors of society.

By initiating specific strategies to correct imbalances in the representativeness of its workforce, Concordia will have set the tone for the future. It is also understood that special measures implemented to adjust workforce levels are not intended to be permanent infrastructures. It is likely that these kinds of

measures should no longer be necessary after 1999. Once large numbers of retirements take place, the composition of the labour force will be such that no particular effort will be required to increase the representation of any specific group, although there may still remain a need to ensure a positive climate.

## **7.2 RECOMMENDATIONS FOR ACTION:**

- Concordia University's Employment Equity Programme should be supported and continue to be implemented actively. While particular efforts have been made to improve the status of women at the University, and other efforts have been made to respond to the needs of disabled persons, no specific initiatives exist as yet for visible minorities or Native people. This obvious omission needs to be rectified immediately by implementing specific measures to increase the representation of these two groups among university personnel. Given the urgency of this situation, the Office of Employment Equity or the Department of Human Resources could be supplemented with two officers whose specific responsibilities would be the recruitment of Native and visible minority employees;

- A number of manuals should be developed, including those outlining specific instructions for pro-active recruiting and outreach, for conducting fair interviews and hiring practices, and for the promotion and development of current employees;

- Since one generic session is inadequate, a number of training packages should be developed and implemented by Human Resources Training with the assistance of experts in Multiculturalism. These packages should be for:

- front line/counter staff
  - middle managers
  - admissions/liaison staff
  - faculty
  - technical/support/security staff
  - decanal team
  - senior administrators;

- The induction process for all new-hires should include information on the composition of the university community, on the mission statement and on the roles and responsibilities of members of the University community. Each person could be provided with a copy of a University statement or policy on race and ethnic relations (see Appendix VI);

- Guidelines should be developed to include service to ethnocultural community organizations as a valid contribution within the context of the Salary Progression Steps performance evaluation exercise;



- The role that Human Resources plays in the process of improving working relationships within the University should be enhanced. Special emphasis should focus on the following areas: application forms, advertising of positions, recruiting practices, interview techniques, and career development programmes;
- Special measures could be taken to train, enlist cooperation from and ensure the commitment of, Human Resources staff and managers. Specific "train the trainer" sessions could be developed for all Human Resources personnel;
- The University's commitment to equity in employment could be publicized through campus-wide information campaigns;
- The support and commitment of the various labour groups should be enlisted in finding concrete ways to build a culturally sensitive, representative workforce;
- Incentives could be provided to encourage employees to avail themselves of the various training sessions/packages that are made available on a regular basis;
- Campus media should highlight the personal and professional achievements of employees from cultural communities;
- University employees should be involved in a consultation process with the objective of finding mechanisms to ensure a non-racist, non-discriminatory workplace;
- Time frames should be established during which diversity training would take place.

## **8.0 THE UNIVERSITY AS COMMUNITY**

The University is a complex organization. Although its main roles include educator and employer, one cannot ignore the fact that a university is in itself, a community linked intimately with the external community in which it resides. Concordia University is a young institution blessed by a dynamism and flexibility which allow it to respond to the social and cultural needs of its members and of society. Its strength lies in the support it receives from its students, faculty, and staff, as well as from its alumni and members of the external community who appreciate and respond to its open, welcoming and supportive nature.

### **8.1 INTERNAL COMMUNITY**

#### **8.1.1 GOAL:**

To develop an academic and social environment that is, at once, committed to excellence in the pursuit of higher learning, and also to allowing this

excellence to be achieved by all who come through our doors. As a large urban university, the tendency exists for impersonal, bureaucratic, and insensitive treatment of its members. This profile needs to be discouraged.

#### **8.1.2 RATIONALE:**

Concordia has the potential to provide state-of-the-art service and programming that is responsive to the needs of a widely diverse community population. At present, significant numbers of students, faculty and staff come to Concordia precisely because of its reputation as an open institution that has been receptive to many different types of students. This reality must be nurtured.

As an academic institution, we are composed of many units that function independently of each other. In attempting to address the important issue of multiculturalism and race relations, the institution should acknowledge the extensive base of expertise that exists within these many units. Similarly, the institution needs to recognize as well the structural weaknesses that are created when these many units are unaware of the policies and programmes that characterize the other units. Open communication is the key to ensuring that the entire internal community becomes committed to promoting greater understanding between people.

As the base of knowledge and expertise in the area of intercultural relations continues to grow, the University administration needs to find ways to disseminate information to all units. Where the potential exists to develop effective staff training opportunities, all units within the institution should be aware of them, and should be given ample opportunity to take advantage of the training.

By improving internal communication systems for the purpose of sharing information on the enhancement of cultural and racial diversity, all units within the Concordia community will be beneficiaries of a fine-tuned internal communications network. Such communication vehicles as The Thursday Report, CUTV, CRSG, the Concordia Magazine, and student-run newspapers could serve as excellent means to achieve the goal of improved cultural harmony. Where the need exists, additional resources and even additional communications tools could be put into place to ensure that all members of the University community are properly informed of all times of various events, programs and activities that are ongoing. The various units involved in the management of information should develop together systems to ensure that Concordia University has ready access to information relevant to the multicultural profile of its community.

Commonality of purpose among all units within the University will also serve to reduce the isolation and insulation that currently characterizes operations in and around both campuses.

## **8.1.2 RECOMMENDATIONS FOR ACTION:**

### **GENERAL:**

- A policy and educational process supporting diversity and banning racial discrimination could be developed, publicized and implemented (see Appendix VI);
- The establishment of a structure to ensure the promotion of the University's commitment to and implementation of viable action needs to be considered. Various possibilities should be investigated including an Office of Race and Ethnic Relations;
- All departments should develop a plan to address issues of cultural diversity. Such plans should include stages of implementation, reporting and evaluation, as well as a timetable;
- Effective procedures to deal with incidents of racism must exist. A review of existing measures should be undertaken and, where necessary, adapted to guarantee their effectiveness in dealing with this difficult problem;
- Regular reporting by the Ombuds Office on incidents of racial discrimination must take place;
- Coordinated support to and publicity of activities of an intercultural or multicultural nature (ex. IEAC) should be encouraged;
- The decanal team and senior administrators should attend a "crisis management" seminar specifically directed at the appropriate response procedures to be followed in the event of a serious racially motivated incident;
- All special social policies and educational programmes (eg. Health, Housing, HIV/AIDS, etc.) should provide a special focus addressed to the ethnocultural communities taking into account language facility, value differences, etc.;
- Departments of the University dealing with the internal community should have representatives of cultural communities on staff and all staff should receive training in intercultural communications and sensitivity. This is particularly imperative in Health, Guidance, Residence and Security.
- A procedure should be developed to provide an on-going statistical analysis of the ethnic composition of students and University personnel, both full and part-time.

### **Board of Governors:**

- The Board should have representation from cultural communities and visible minorities and Aboriginal people.

**Alumni:**

- There should be participation of alumni members from cultural communities in outreach, recruitment and mentoring programmes;
- Profiles of accomplished alumni members of cultural communities should be developed and promoted.

**STUDENT SERVICES****General:**

- A committee made up of students and student life personnel should be established by the Associate Vice-Rector (Student Life) to review existing services in order to ensure that they respond adequately to the needs of students from ethnocultural communities.

**Financial Aid:**

- Close contact needs to be made with ethnic communities in the development and distribution of scholarships targeted to members of these communities;
- Serious attempts should be made to ensure that committees dealing with the distribution of scholarships and bursaries have visible minority representation.

**Guidance/Health Services:**

Due to the extremely sensitive nature of the above services:

- Special cross-cultural training programmes should be given to professionals dealing with mental and physical health;
- Special efforts should be made to ensure the presence of professionals from visible minority communities;
- Referral lists of mental and physical health professionals in the various cultural communities should be developed and made available.

**Advocacy and Support Services:****International Students:**

- The University should develop a policy on international education in order to guarantee a commitment at all levels;

- On-going, expanded support must be made available to the International Student Office in order to ensure appropriate programming for students, especially female students;
- As a means to increased cultural understanding, the participation of international students and international student associations in the educational process should be encouraged;
- Educational programmes should be developed to share the expertise of international students with the internal and external community (cultural days on the mezzanine, etc.);
- Information on the special needs and realities of international students should be provided through training programmes to faculty members and front-line staff;
- The provision of information to all international students on their rights, responsibilities, dealing with racism, etc. should be ensured.
- The possibility of establishing an International Student Centre should be pursued;

#### **Women's Centre:**

- Any advisory structure should continue to include visible minorities and members of ethnic communities;
- Special efforts must continue to be made in programming and outreach to ensure participation of women international students and those from cultural communities and visible minorities.

#### **Child Care:**

- All Concordia child care facilities should be encouraged to provide programming which promotes cultural diversity regardless of the cultural make-up of the children.

#### **Campus Ministry**

- Efforts should continue to ensure that the religious and spiritual needs of all students are answered.

#### **Residence:**

- On-going training on intercultural communications and racism should take place for Residence Administrators and for all students in residence;
- There should be cultural diversity in the make-up of Residence personnel, especially Residence Administrators;



- Efforts should be made to identify any problems of discrimination which may exist, to deal with them effectively and to develop support groups within residence for members of cultural communities and visible minorities.

#### **Student Development:**

- Programmes should be developed to provide leadership opportunities for students from cultural communities;
- A more effective student orientation process must underline the University's mission statement and code of conduct. A University 101 course could be developed to provide additional information to the philosophy espoused in the mission;
- Counselling services should be encouraged to provide multilingual services.

#### **Athletics:**

- The Department of Recreation and Athletics should develop close ties with sports organizations in cultural communities in order to be responsive to physical activity needs of their students.

### **STUDENT ADMINISTRATIVE SERVICES**

#### **Student Recruitment:**

- Support should be provided to the Liaison Department to expand its efforts to develop close ties with cultural communities. Special recruitment practices should be identified and supported in order to draw more students from ethnocultural communities (expanded use of ethnic media, etc.).

### **INTERNAL COMMUNITY SERVICES**

#### **Security Services:**

- Special training programmes targeted to security issues need to be provided;
- Security officers should include members of visible minorities.

**Communications:**

- A policy, implementation plan and monitoring mechanism on non-racist, diversity-affirming language should be established. Guidelines should be developed and circulated;
- Visuals in University publications must continue to reflect the cultural diversity of the community in a non-stereotypical manner;
- Public presentations by University administrators should try to underscore Concordia's commitment to the promotion of diversity;
- Mechanisms should be developed to ensure internal communication and promotion of issues, problems and expertise in this area;
- The Thursday Report should continue its efforts to provide information on special holidays of cultural communities;
- Public relations staff should be representative of the cultural diversity of both Concordia and Montréal.

**Art Gallery/Concert Hall:**

- In making purchases for the University permanent collection, efforts could be made to support artists from cultural communities;
- Exhibits and performances of cultural community artists and performers could be promoted on a regular basis throughout the year.

**Libraries:**

- The contents of the University libraries should reflect the University commitment to the promotion of diversity.

**Physical Planning:**

- Art work within University buildings should represent the cultural diversity of the community.

**8.2 EXTERNAL COMMUNITY****8.2.1 GOAL:**

To ensure that Concordia University be in touch with and responsive to the needs of Québec's cultural communities and, in so doing, develop strong links which will ensure their support (political, financial, etc.).

### **8.2.2 RATIONALE:**

The perception often exists within the external community that educational institutions are isolated from the reality of the society in which they function. It is felt by some that research undertaken and the education provided in no way reflect life as it is nor respond to the educational needs of the communities with which the university interacts. Educational institutions are, however, in times of economic difficulty, greatly in need of community support for financial and political reasons. Unless the institution is known and appreciated within the community, it cannot expect to receive support when required.

Concordia University has been identified as an "alternate" university, one in touch with and open to different communities. This reality has been the basis of Concordia's mission statement. It is a role, however, which requires constant nurturing. The University cannot continue to be called Montréal's "multicultural" university unless it is willing to take the steps necessary to sustain and support this perception. The way for it to evolve within this framework is to be responsive to the needs and aspirations of the various groups who do and will come here.

### **8.2.2 RECOMMENDATIONS FOR ACTION:**

- Concordia University should continue to be a resource for the outside community on issues related to diversity. It needs to make its academic expertise in these areas known and available;
- Faculty members with expertise on cultural communities could be called upon in response to requests from the outside for information on a number of issues. A data base must continue to be developed and publicized in order to facilitate access to this expertise;
- Efforts should be made by a number of departments to encourage and support liaison with cultural communities;
- Concordia should become a centre for training and educational programmes on issues related to multiculturalism and race relations which could be made available to outside groups (ie. Human Rights Foundations);
- Use should be made of Concordia's libraries, theatres, galleries as showcases for heritage programmes;
- Members of cultural communities should be invited to participate on university committees, advisory boards, etc.;
- Activities such as International/Ethnic Associations of Concordia (IEAC) cultural days on the mezzanine should encourage the participation of members

and associations of the cultural communities and should be advertised as educational opportunities to public and secondary schools;

- The placement of students on academic internships within ethnic organizations and businesses could be facilitated;
- Greater use should be made by the University of ethnic media, business associations, etc.;
- Members of cultural communities should be invited into the University as guest lecturers, consultants, etc.

## **9.0 IMPLEMENTATION**

The changes recommended within this report are all-encompassing. However, they are necessary if the University does not wish to appear inconsistent in the statement of its mission. Failure to move forward and build on the initiatives taken to date may alienate the cultural communities which provide a strong base of University support. Only by being proactive can change happen, not just by wishes and pronouncements. The inevitable rise in charges and complaints which could take place, should the University refuse to take action, will have an impact on the University's reputation. They could result in the loss of opportunity to become a Québec leader in an area in which other universities across North America are moving forward.

The legal and social imperatives exist. So do the precedents. An increasing number of educational institutions across the country have identified that it takes a financial and human commitment to deal with the fears, the anxiety, the frustration, the anger and the good will which are all elements of the move to change. Volunteers are necessary to create the climate for change. The work of members of the Task Force on Multiculturalism has proven this fact. The major work needed cannot and should not, however, be implemented by volunteers, although they must continue to support and promote the work to be done. In order to ensure success in the implementation of this report, the University needs to identify the most appropriate means to provide support, highly visibility and "teeth" to its commitment. One possibility to be reviewed is the establishment of an Office on Race and Ethnic Relations. A number of other alternatives should be reviewed as well.

## **9.1 OBJECTIVES**

### **9.1.1 SHORT-TERM OBJECTIVES:**

To undertake a major research project, including internal and external consultation, in order to prepare for full implementation of the recommendations of this report. Such activities should expand on existing contacts between the University and Montréal's cultural communities, should extend Concordia's data base, ensure consensus, identify resources, and an implementation strategy. This stage should also help the University clarify the structures required to ensure the success of initiatives in this area.

### **9.1.2 LONG-TERM OBJECTIVES:**

To establish an appropriate structure which will provide guidance and assistance to, as well as coordination of, University efforts to promote diversity. Since the basic premise of this report is that all sectors of the University must buy into the philosophy and thus accept responsibility for the promotion of the stated goals, an important role of such a structure would be to act as a catalyst and provide the leadership necessary to making changes desired by the University community.

## **10.0 CONCLUSION**

As Concordia continues to develop its reputation as a post-secondary institution dedicated to the pursuit of excellence in higher learning, within the planning process a number of crucial factors must be uppermost in the minds of senior administrators. Some of these factors are:

1. By the year 2000, more than half of senior managers and faculty members will be eligible for retirement.
2. By the year 2000, most of the children of the recent wave of immigration will have reached university age.
3. By the year 2000, 65% of the Native population of Canada will also reach university age.
4. By the year 2000, estimates show that severe labour-force shortages will exist, and the need for post-secondary educated workers will be critical.
5. By the year 2000, if current employment practices and operating procedures remain unchanged, Concordia will remain fixed within the 20th century.

Commonly held views that "the wheels of academia turn slowly" should not be allowed to prevail at this critical turning point in the social and political history of the University. At no time previously has the potential ever existed for the radical changes that are about to affect not only Concordia, but also Canadian society as a whole.

On the threshold of such remarkable evolution in the demographic composition of our societies, the University has a moral, political, social, and economic responsibility to respond to these changes aggressively, with a pioneering spirit and a concerted determination to build a model environment that is not only free of racial intolerance, but promotes the general understanding that academic excellence is not the exclusive domain of any one race, any gender, or any one linguistic or religious group.

While this report has reviewed the efforts of other universities to "deal with" the issue of diversity, Concordia is unique in at least two specific ways. On the one hand, our University



is already characterized (by external media) as a "multicultural" institution, having established this reputation after years of serving working class children of immigrants. In the classrooms, elevators and study areas of the University, cultural pluralism is a very visible reality. And yet, in the board rooms, executive conference rooms, faculty offices and front-line counter areas, a different reality exists that is in many ways, clearly monocultural. On the other hand, Concordia, unlike other Canadian universities, still bears the scars of a famous student uprising in the late 60s linked to the problem of race relations.

These two factors, the imbalance in the distribution of culturally diverse people and the past images that still cloud the memories of many, are fundamental reasons why this report should be acted upon.

Furthermore, the present climate of racial conflict that has erupted throughout North America, from burning crosses on southern U.S. campuses, to police brutality in Los Angeles, to the stoning of Mohawks on the Mercier bridge cannot be seen in isolation. As the MUC police are repeatedly accused of racist behaviour, and Canadians sport pins that depict racist stereotypes of Sikhs in RCMP uniforms, so are these incidents all symptomatic of a growing malaise that threatens the well-being of future generations.

And what is Concordia doing to arrest these sentiments? How are we educating our students to learn and live with diversity? What tools are we providing to enable our graduates to better cope with the social realities they will face? Where have we provided opportunities for members of the Concordia community to become better informed and hopefully, better educated? When will we respond to the charges that racial discrimination exists within our classrooms, our faculty offices, and our employment practices? These questions are only a few in a long list that might be asked in return to the question: How can things be improved?

But more importantly, these questions point to specific actions that have not been taken to date, and provide specific directions for those actions that must be undertaken without delay. The authors of this report respectfully submit that decisive actions taken to begin building foundations for better cross-cultural sensitivity and understanding will enable Concordia to achieve the goals put forward in the Mission of the University.

By responding to the many challenges ahead, Concordia will welcome future generations of students from cultural communities; provide them an academic environment in which they can excel; introduce them to a wealth of scholarship and teaching provided by excellent role models; educate all students to the benefits of interracial harmony; and establish a workable model of higher learning within an educational context that is culturally diverse, racially tolerant, and socially just. Thus, Concordia University will be in a position to contribute to the evolution of the concept of "academic excellence".

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## **APPENDIX I**

Background of the Task Force on Multiculturalism  
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### **APPENDIX III**

#### **Courses with Multicultural or Ethnocultural Content Undergraduate and Graduate Studies**



## COURSES WITH MULTICULTURAL OR ETHNOCULTURAL CONTENT

### Undergraduate Calendar - 1990-91

APSS 461	Human Services: Public Policies and Current Issues
COMS 364	Communication and the Canadian North
COMS 366	Interpersonal Communication and Cultural Context
COMS 367	Media and Cultural Context
ECON 375	The Soviet Economy
ECON 377	The Chinese Economy
ECON 397	Economics of Discrimination
ECON 405	Welfare Theory
ENGL 360	Commonwealth and Third World Literature Written in English I
ENGL 361	Commonwealth and Third World Literature Written in English II
FRAN 256	Littératures de la francophonie I: le Maghreb
FRAN 257	Littératures de la francophonie II: l'Afrique noire
FRAN 270	Introduction à l'histoire de la culture et de la civilisation françaises I
FRAN 271	Introduction à l'histoire de la culture et de la civilisation françaises II
GEOG 305	Cultural and Historical Perspectives on Human-Environment Relations
GEOG 315	Cultural Geography
GEOG 317	Population Geography
HISTORY	The majority of the courses offered in the History Department have multicultural and/or ethnocultural content, due to the nature of the discipline (i. e. - Greek History, Africa and the Caribbean, European History, History of China, etc.)
LESR 371	Concepts in Community Recreation Programming
ITAL 360	Italian Civilization
LING 421	Non-Indo-European Linguistics
LING 431	Comparative Indo-European Linguistics
LING 436	Advanced Indo-European Studies
SPAN 360	Spanish Civilization
SPAN 361	Spanish-American Civilization
POLI 319	European Politics
POLI 321	The Middle East in European Politics
POLI 323	Eastern Europe in World Politics
POLI 324	Western European Governments
POLI 325	Ideas and Ideologies in the Middle East
POLI 333	The Government and Politics of the Soviet Union
POLI 335	Contemporary Politics in China

POLI 337	Contemporary Politics of Japan
POLI 339	Mid-East Political Systems I
POLI 340	Political Systems in of Southern Asia
POLI 341	Mid-East Political Systems II
POLI 342	Asia and Power Politics
POLI 343	West African Government and Politics
POLI 345	East African Government and Politics
POLI 346	Political Systems of Latin America and the Caribbean
POLI 348	Latin America and the Caribbean in World Affairs
POLI 389	Religion and Politics
POLI 432	Western Political Systems
POLI 434	Asian Political Systems
POLI 436	Politics of Eastern Europe

\* Most courses in the Religion and Theology Departments are of multicultural interest. Listed here are only the ones more directly related to the study of ethnic and cultural groups as opposed to the study of the religion/doctrine itself.

RELI 213	Major Religious Traditions of the World
RELI 222	Judaic Studies: History of Judaism
RELI 311	The Religions of India, Ceylon, Southeast Asia
RELI 313	Islam
RELI 314	The Buddhist Tradition
RELI 316	Chinese Religion
RELI 317	Tibetan and Japanese Religious Thought and Institutions
RELI 318	Religion and Art in India, China and Japan
RELI 319	Modern Islam
RELI 328	Modern Jewish Thought and Institutions I (1780 - 1880)
RELI 329	Modern Jewish Thought and Institutions II (1880 - Present)
RELI 352	Sephardic Judaism
RELI 355	Modern Jewish Identity
RELI 356	Jewish Communities in North America: Their Historical Development and Religion
RELI 362	Questions from the Christian Tradition
RELI 374	Islam Mysticism
RELI 380	Comparative Religious Ethics: West and East
RELI 400	Honours Seminar in Judaic Studies
SCHA 260	Science and Culture in the Western Tradition
SOCI 230	Race and Ethnic Relations
SOCI 327	Social Issues: Equity
SOCI 330	Social Class and Structured Inequality
ANTH 303	Aboriginal Indian and Inuit Social-Political Organizations
ANTH 304	Native People Today
ANTH 321	The Stateless Societies of Africa
ANTH 322	Pre-Colonial Kingdoms of Africa
ANTH 371	Present Societies and Culture
THEO 360	Christianity in History

MARK 492 Cross-Cultural Communications and Management

ARTH 369 Aspects of Non-Western Art and Architecture

ARTH 382 Western Perspectives on Non-Western Art

FMST 315 Le cinéma québécois

FMST 327 Third World Film

FMST 327 Cinéma du tiers-monde

FMST 335 Aspects of National Cinemas

WMUS 300 Folk Music of the Americas

WMUS 310 Music in the Non-Western World

WMUS 320 Folk and Traditional Music I

WMUS 330 Folk and Traditional Music II

WMUS 340 Folk and Traditional Music III

Graduate Studies Calendar 1991-1992

COMS 630 Media and Development I

COMS 801 Social and Cultural Aspects of Communication Technology

COMS 804 Communication and Development

ESTU 643 The Education of Immigrants and Minorities

RELI 612 History of Islamic Thought

RELI 613 Modern Islamic Thought and Institutions

RELI 614 History of Hindu Thought and Institutions

RELI 615 Modern Hindu Thought and Institutions

RELI 618 Studies in World Religions and Problems in Modernization in the Middle East

RELI 619 Reading Course in World Religions

RELI 641 History of Christian Thought

RELI 643 Contemporary Catholic Thought

RELI 644 Protestantism

RELI 646 Christian Ethics

RELI 647 Orthodox Christianity

RELI 649 Reading Course in Christianity

RELI 694 Modern Jewish Thought I

RELI 695 Modern Jewish Thought II

RELI 696 Modern Jewish Thought III

RELI 697 Modern Jewish History I

RELI 698 Modern Jewish History II

RELI 699 Reading Course in Modern Judaism

SOCI 622/722 Ethnic Relations

SOCI 640/740 Community Studies

SOCI 625/725 Popular Culture

\* Most courses in the Religion and Theology Departments are of multicultural interest. Listed here are only the ones more directly related to the study of ethnic and cultural groups as opposed to the study of the religion/doctrine itself.

TRES 541	Advanced Studies in Religion and Culture I
TRES 542	Advanced Studies in Religion and Culture II
TRES 584	Topics in World Religions I
TRES 586	Topics in World Religions II

**APPENDIX IV**  
**List of IEAC**



## **INTERNATIONAL/ETHNIC ASSOCIATIONS OF CONCORDIA**

African Students Association	H-608-2
Arab Students Association	Q-03
Armenian Students Association	Q-01-1
Caribbean Students Union	H-508-1
Chinese Students Association	H-508-3
Concordia Portuguese Students Association	Q-02
Concordia Mauritian Students Association	Q-204
Concordia Ukrainian Students Association	Q-202-2
Hellenic Association of Concordia University	H-608-1
Iranian Students Association	Q-103
Italian Students Association	Q-202-1
Latin American Students Association	Q-101-1
Pakistani Students Association	Q-203
Scandinavian Students Association	Q-02
South-East Asian Students Association	
Vietnamese Students Association	Q-203
I/EAC	Q-106

Q Annex - 2010 Mackay

Total membership - approx. 1000 students

## **APPENDIX V**

**List of Religious Holidays  
Buddhist, Hindu and Islamic**

## **RELIGIOUS HOLIDAYS**

### **Buddhist, Hindu and Islamic**

#### **Holidays for 1991:**

February 12: Shivaratri - Hindu  
February 15: Chinese, Korean, Vietnamese New Year  
February 28: Holi - Hindu  
March 24: Ram Navami (last day of the spring Navaratra) - Hindu  
April 14-16: Id al-Fitr (end of fast) - Islamic  
May 28: Buddha's Birthday - Buddhist  
June 22-25: Id al-Adha - Islamic  
September 2: Janamashtami (Krishna's Birthday) - Hindu  
September 11: Ganesh Puja (Vinaik Chaduradhi) - Hindu  
October 8-17: Durga Puja or Dussehra (last day of the winter Navaratra) - Hindu  
November 6: Divali (Festival of Light) - Hindu

#### **Holidays for 1992:**

February 4: Vietnamese, Korean and Chinese New Year  
March 3: Shivaratri - Hindu  
March 18: Holi - Hindu  
April 5-7: Id al-Fitr (end of fast) - Islamic  
April 11: Ram Navami (last day of the spring Navaratra) - Hindu  
May 17: Buddha's Birthday - Buddhist  
June 11-14: Id al-Adha - Islamic  
August 17: Ganesh Puja (Vinaik Chaduradhi) - Hindu  
August 21: Janamashtami (Krishna's Birthday) - Hindu  
September 27 - October 5: Durga Puja or Dussehra (last day of the winter Navaratra) - Hindu  
October 25: Divali (Festival of Lights) - Hindu

## **APPENDIX VI**

### **Recommended Policy on Race and Ethnic Relations**

#### **Chubb Insurance Company of Canada Policy Statement on Cultural Diversity**

## **CONCORDIA UNIVERSITY RECOMMENDED POLICY ON RACE AND ETHNIC RELATIONS**

Concordia University is an institution of higher education dedicated to the pursuit of truth and to the advancement and dissemination of knowledge. All students, faculty and staff members, as well as those associated with the University should promote efforts to maintain an atmosphere that is conducive to the fulfilment of these purposes.

Given Concordia's historical commitment to accessibility, the University has developed a flexible, modern approach to education which reflects an awareness of society's changing needs, and is sensitive to the variety and uniqueness of ethnocultural communities. The pursuit of excellence and the development of human potential remain the cornerstones of its mission.

The spirit of encouraging full participation of all members of the Concordia community in the life of the University, the Board of Governors has approved the following policy on ethnic and racial relations:

Concordia University will

- \* strive to foster and promote the principles set forth in the Quebec Charter of Human Rights and Freedoms (1986) which clearly prohibits discrimination or harassment of individuals or groups on a number of grounds including race, colour, religion, or ethnic or national origin.
- \* support the principles enunciated in the Canadian Multiculturalism Act (1988) which stipulate that diversity is a fundamental characteristic of Canadian society.
- \* recognize and value the existence of specific members of the varied ethnocultural communities who participate in and contribute to the mission of the University.
- \* engender respect and understanding for the ethnocultural diversity and the dignity of all people.
- \* ensure that all individuals within the greater University community receive equal treatment while respecting their diversity and specific needs.
- \* encourage the understanding and creativity that arise from the interaction between individuals of communities of different origins.
- \* implement policies, programs and practices that enhance the ability of individuals and communities of all origins to contribute to University life.

**It shall be understood that by this policy, the promotion of the multicultural aspect of Concordia will, in itself, contribute to the continued development of the University.**